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FEDERATION

news

## Dear readers:

IN the last several numbers of *Federation News*, we have published a variety of articles on the missionary obligation of the Church and of Christians. In the March-April issue Robert Mackie, one of our "Fathers in the Faith", wrote of the place of mission in the Federation throughout its history. In other articles members of the Federation and of the ecumenical movement, young and old, have expressed different viewpoints on the same subject. In the present issue we shall listen to fellow-Christians outside of our ecumenical community, although it is not possible to give here a complete presentation of the missionary conceptions of the churches (sometimes we do not like to think of them as churches) which do not accept our ecumenical understanding and basis.

Broadly speaking, we can say that Christianity today is divided into three groups. In the first are all those churches related, or soon to be related, to the World Council of Churches, Christians who share the basic conception of the unity of the Church which is common among us in the Federation. This group includes a great variety of denominations, from the Orthodox on the one side to the Baptists on the other, with other Protestants, Anglicans, and perhaps even others in between. In the second group are all churches, and especially all Christians within various churches, who call themselves "evangelicals", and who are sometimes unjustly called "fundamentalists". In the student field these "conservative Protestants" are represented by the International Fellowship of Evangelical Students and its national units, known in the English-speaking world as Inter-Varsity Fellowships, in Germany as *Studentenbund für Mission*, in France as *Groupe Biblique Universitaire* and by a variety of names in Latin America. The Roman Catholic Church makes up the third group.

The Federation has always been concerned to maintain contacts with these two latter groups, and particularly

with their student organizations. Do I need to add that this is not easy, precisely because one of our major differences lies in our respective conceptions of the unity of the Church, of the unity and interdependence of Christians, and this makes cooperation and sometimes even discussion very difficult. The Federation has not yet had any official contact with IFES, in spite of our efforts in this direction, but it is our sincere hope that some day IFES will find it possible to accept our invitation to conversation, in the first place, and perhaps later to cooperation and even unity. But for the time being, anything more than personal contacts seems impossible.

With Pax Romana, the Roman Catholic movement which brings together students in one branch and university graduates in another, the Federation has had conversations on several occasions, in addition to our long-established cooperation in the field of student relief, now carried on in the framework of World University Service. In 1955 a consultation was held in Bossey, Switzerland, on the theme, "University, Culture, and Human Community", with equal participation of Pax Romana and Federation members — students, professors, staff, and theologians. We are now preparing for another consultation in early 1960 on a subject not yet entirely defined.

However, I think it is no exaggeration to say that by and large members of the Federation are profoundly ignorant of what is going on in both the Roman Catholic Church and among "evangelicals", or, what is even more regrettable, they regard these groups with deep-seated prejudices, very often unfounded. Although the day is past, at least in some parts of the world, of the open struggle between Protestants and Catholics (and we should not forget that this struggle, even open persecution, still continues in many places), there are very few SCM members who have any knowledge, for instance, of the role played by the Bible among Roman Catholic students, and I can think of many members of European SCMs who were completely astounded to discover that members of Roman Catholic student organizations were reading the Bible every day — and yet contacts between Protestants and Catholics are probably closer in Europe than in any other continent.

We believe that as we engage in our major project on the Life and Mission of the Church it is important for us to listen to Roman Catholic and "evangelical" voices. We are bound to do this in the first place, as I implied earlier, because of what we believe about the unity of the Church. We do not believe that it is the creation of the believers, but of Jesus Christ himself. We believe, therefore, that its unity exists even when men are divided, even when their divisions are the result of the most profound theological differences. We believe, in brief, that human sin cannot destroy God's creation. Therefore we must listen to what other Christians say, as to voices coming from the

Church of Jesus Christ. Perhaps after listening we shall feel compelled to express our disagreement, but we shall do so within the fellowship of the Church as brothers responsible towards one another, and we shall not be able to express such disagreement and judgment, if we have not listened with all possible attention and respect, even with a favourable bias. In the second place, we must listen if we are not to ignore the fact that Roman Catholic and "evangelical" groups are at the present moment engaged in a great missionary effort, and a very successful one at that. One of the articles which follows describes from the outside the missionary endeavours of the Pentecostalist movement in one Latin American country. Pentecostalists are the fastest growing Christian community in Latin America today, and perhaps not only in Latin America. Can we be sure that we have nothing to learn from these Christians? Or shall we make an effort to listen to what they have to say?

We are happy to publish also in this number two Roman Catholic articles, one by a student in Geneva, Switzerland, describing the Catholic conception of mission in a very theological perspective, and the other by a well-known Roman Catholic priest, analyzing that church's missionary work in the world. Is it not astonishing in reading the student's article to see how much we have in common in our understanding of the mission of the Church, and how thrilling it is to learn from the priest's article that the Roman Catholic Church is also struggling with the problems of indigenization and the apostolate of the laity. Finally, we are reprinting an article from *His*, magazine of the Inter-Varsity Christian Fellowship in the United States which we believe is typical of the approach of IVF circles to the missionary responsibility.

Of course it is not by reading a few articles that we shall come to understand the Roman Catholic and "evangelical" conceptions of mission or learn much about missionary methods. Throughout the course of our project on the Life and Mission of the Church we shall try to draw on the very rich resources, both theological and practical, of these other groups, and we shall try to get Roman Catholic and "evangelical" authors and speakers to contribute to our conferences and publications. But these international contacts will be infinitely more fruitful if a parallel effort is carried on at the local and national level also. As I said in the beginning, conversations across long-established confessional and theological barriers are difficult. They must be engaged in with great tact and wisdom as well as with courage. But when such conversations do take place, how rewarding they are! It is my hope that many of our readers will share in this experience.

Yours ever,  
PHILIPPE MAURY.



*"The Holy Catholic Church"*

# Aspects and Problems of Roman Catholic Missions

Father J. MASSON

ROMAN Catholic missions have grown remarkably during the last century ; since the end of the war their development has accelerated to an extent exceeding all hope or expectation. A table will show this more eloquently than any words. It indicates, in thousands, at three recent dates, the number of baptized Roman Catholics living in mission fields where the Church is still in process of formation.

	1919	1939	1957
Africa . . . . .	1,873	7,608	16,598
America . . . . .	1,800	3,035	5,133
Asia . . . . .	6,097	8,239	11,562
Oceania & Australia . .	873	2,997	4,270
Total . . . . .	10,643	21,879	37,563

It will be clearly seen that the number of Roman Catholics has as a whole increased fourfold in the last forty years : at the same time the rhythm of progress varies considerably in different continents. Asia has barely doubled and doubtless the history of bloodshed in China, Korea, and Vietnam is enough to explain this relative delay.

The South American missions which cover only limited parts of the double continent have almost tripled. Oceania has multiplied more than four times. But it is as clear as daylight that the continent which is really moving is

Africa, especially Africa south of the Sahara. Here the number of baptized Roman Catholics has increased nearly tenfold ; and if we were to look more closely at the statistics of tropical and equatorial Africa, together with the Cameroons, the Belgian Congo, Ruanda-Urundi, and Uganda, progress would appear still more striking.

The fact is that during these forty years many forces have contributed to the realization and organization of the call to universality which is working in the Church. The two last Popes, Pius XI with his powerful new ideas, and Pius XII with his methodical and tenacious effort, gave an outstandingly missionary character to their periods of office, both in emphasis of thought and in what they actually accomplished. The "Congregation for the Propagation of the Faith", a sort of Ministry of Missions acting from the centre outwards to each non-Christian land, was the directing and administrative agent of this advance. Catholic groups throughout the whole world have become, through the press, the radio, and frequent sermons on this theme, much more aware of the dimensions of humanity and of their obligations ; in every parish in the world, the last Sunday but one in October is "Mission Sunday" ; the feast of the Epiphany is "Africa Day". Support in prayer, in men, and in money has increased in proportion to these appeals.

The number of missionary priests is well over 30,000. If we add lay brothers and nuns, the total number of people pledged to full-time and life-long service in foreign missions is more than 100,000. To these must be added nearly as many laymen whose principal activity is with the missions : catechists, teachers, nurses, etc.

If these laymen are counted as engaged in missionary work it is because the mission is at one and the same time an internal and an external operation ; it must be concerned, as Our Lord himself was, with bodies and souls ; it must also organize individuals into a Church, in a setting harmoniously favourable to their spiritual progress and to their salvation.

Thus priests are in principle available only for the hierarchical ministry : it is their regular duty to baptize ; they only can say Mass and administer the sacraments ; only the bishops among the priests may confirm the faithful and specially strictly only they can ordain candidates for the priesthood. In fact, priests often practise other activities too, in teaching, administration, and social work.

The lay brothers and nuns find work of a missionary nature in the instruction of neophytes and Christians, and in the direction of various groups concerned with deepening their personal devotion and discipleship. They have also some semi-missionary activities ; they work in the schools, the hospitals, in various kinds of refuge which exist to deal with such consequences of sin as ignorance, disease, and poverty ; to create the conditions of a local, prosperous, and stable Church in health, education, and well-being. Thus there exists a large proportion of Roman Catholic institutions everywhere throughout the world. To give a simple example in one single field, we may mention the universities of Asia, such as Jochi Daigaku in Tokyo, L'Aurore in Shanghai, now captured by the communists, the St. Joseph University

in Beirut, numerous university colleges for boys and girls in India, etc. Or again, the African universities : Lovanium in the Belgian Congo, Roma in Basutoland.

To help them to put the content of preaching and of the liturgy into focus missionaries have the Roman directives on dogmatic and on canonical and ceremonial matters, directives which make unity of faith and action a reality. In order to study the theory and practice of missions, some permanent centres of study have been set up, such as the Faculties of Missiology, or periodic Missiological Sessions of which the oldest is the Louvain "Missiology Week" which started in 1922.

These opportunities for reflection are always very necessary ; they are particularly so in our day, when missions face very vast problems, often new and always complex, which cause great anxiety. Let us consider some of them in detail.

The work of the past is at present being much disturbed by the political and social cataclysms of our time. The communist hurricane which is passing over China and gradually expelled, against their will, the foreign missionaries who in their devotion to China had stayed at their posts, exposes Far Eastern Christianity to a serious weakening of its leadership and to persecution, which must cause a certain partial disintegration in spite of the heroism of the autochthons.

In all under-developed countries, difficulties arise from the break-up of the traditional rural structures upon which the larger Christian organizations were built ; other problems arise through the rapid creation of rather chaotic urban centres, where it is very difficult to maintain and build up communities harmoniously.

Finally the swollen numbers of those baptized during the last forty years, a triumphant fact in itself, actually raises extremely urgent and difficult problems of training and pastoral care.

These problems can only be solved in the future along certain broad lines which are the essential ones at the present time.

1. Missionary communities in many countries, and especially in Africa, have become sufficiently strong and numerous for the question of quantitative increases to have retreated into the background. This question is less important than education and training.

2. Since the older communities of Europe and America have their own needs and cannot endlessly increase their contributions of staff, and also for the deeper reason that the Church should be catholic, and recruit not only her members but also her leaders on the spot in each country, it is increasingly necessary and urgent to promote and multiply more and more indigenous priests, lay brothers and nuns.

In fact, at the present time in countries like India and Vietnam, more than half the priests are indigenous. In Africa the proportion is smaller, but there are still not many short of 2,000 African priests.

The Church goes further : since the day in 1923 when Pius XI consecrated the first Indian bishop of modern times, and the days in 1926 when he conse-



crated the six first Chinese bishops of our epoch, the number of dioceses entrusted to autochthons has grown most impressively. In 1957 there were 115 in Asia, thirteen in Africa ; and this number has grown considerably especially in Africa.

3. Missionary communities in our day must make a great effort of adaptation. By this is not meant an opportunism which seeks to conciliate susceptible national pride, but once again, the Church must be catholic and universal, and therefore open to all the variety and all the riches of the various peoples, languages, and arts.

True, we must conserve unity in the essentials ; but "charity in all things" allows a measure of liberty over the debatable points. One of the enterprises which contributed towards this flexibility was the Exhibition of non-Western Christian Art during the Holy Year of 1950 in Rome, an exhibition in which certain non-Roman Catholic Christian artists took part. A move in the same direction is the enterprise of producing a better and more complete translation of the Bible into different languages ; and again, the discussions of the recent Liturgical Congress of Assisi, on the languages and rites of celebrations. And again it is adaptation as an essential reality towards which we strive when, particularly in India, we embark on that surely most delicate task : how to express Christ's message, without distorting it, in words and even in thought-forms proper to some great hitherto non-Christian civilization ? Professors of theology have entered upon this work in a spirit which tries to be faithful and open at the same time.

4. Another problem faces the missionary Church, that of the laity and its function. It must be said at once that it is not a matter of tactics or necessity, neither because priests are lacking nor because laymen demand it, that missions should allow a place for the laity, but simply because theological truth requires it : because the laity is no blind, irresponsible, and passive element. This is recognized and proclaimed, notably in the recent World or Regional Congresses for the Witness of Laymen, in Rome, in Uganda, in the Philippines. When we are concerned with the growth of the Church to the end of the world, as the inspiration of all forms of life not only divine but human, the layman has his part in it, with his insights, his decisions, his proper activities, under the guarantee of the Church authorities.

Thus a whole series of lay missionary groups has come to life, methodically organized and devoted to various missionary enterprises of a medical, educational, or social kind. These come especially from Western Europe, but others have been founded in the USA, in Canada, and even in the mission field itself. It is not unusual to find two or three nations or even two or three continents represented in such laymen's teams of four or five people. Similarly in countries which have long been Christian, the universities have opened not only their lecture rooms but also their hostels, their clubs, their religious groups, to students from overseas ; yet in all sincerity it must be added that the question of witness among overseas students remains an immense and delicate one. To form an autochthonous Christian *élite* it is urgently necessary to do as Pax Romana has done, and hold seminars for training in witness in Africa and in Asia ; and also, in Christian countries, to provide young

men of the highest spiritual and intellectual quality with opportunities of much wider experience, richer and more varied contacts; so when they return to their countries they will be true apostles of real value, for everywhere it is the day of the autochthonous and responsible layman.

All that we have just said is only the visible texture and — as Péguy would have said — the “Body of the City of God” in the process of becoming. Yet this rather external exploration helps us to grasp the major deeper characteristics of the Roman Catholic missions.

In their deepest origins they are obviously only the visible manifestation of the mysterious life which pulses through the whole mystical Body of Christ, and which is meant to spread through the whole world. Roman Catholics believe that Christ wanted to achieve this expansion by means of the Church, this organism at once invisible and visible, hierarchical and charismatic.

All Christians have a missionary duty; all can in principle hear in their hearts the call of the Spirit drawing them to far places. But they will not set out officially, to represent in the full sense of the term Christ and the Church, unless they are given their mandate by the Church by means of the degrees of spiritual authority descending from the Supreme Pontiff to each of the faithful.

For one who thus surrenders his life to the action of the Spirit and the direction of the Church, an enormous task is waiting, in proportion to the powers given to him, some of which, like the priesthood, are specific and reserved. But there is room for all volunteers, for the work to be done is both to proclaim Christ and to build the Church, to work at once in the invisible and in the visible.

In the Catholic view the work of the Creator, and of the Redeemer, and the cooperation that we give him grows in a world injured by sin but redeemable by grace; so the apostle, the mission, and the Church must respectfully and expectantly be part of what can still or afresh provide a natural organization with supernatural graces.

It is in this spirit of incarnation, and in some sense, of conditional optimism, that the Roman Catholic missionary works; and his charity endeavours to be of the kind that “hopeth all things”.

It hopes for all things primarily from grace, asked in prayer; and for this reason Popes as active as Pius XI have made a point of implanting purely contemplative monasteries and convents in the lands where missions are working: these provide a reminder of the true standards of value. They invite missionaries fully engaged in a collective and hierarchical activity, burdened and over-burdened with visible tasks, to stop and be silent.

If we do likewise, then, in spite of the noise of unwearying feet, in spite of the din of endless building, beyond even preaching, and the visible administration of the sacraments, we shall hear amidst the immense effort of missions, the tenuous but continual and powerful murmur of the invisible grace which flows into the world, through the poor channels dug by our human hands... until the day when the total Christ shall attain the fullness of his age.



*"The Holy Ghost"*

# The Mission of the Church

*A ROMAN CATHOLIC POINT OF VIEW*

JEAN-MICHEL QUINODOZ

**T**o define the mission of the Church in the world means, in fact, defining the actual nature of the Church from a particular angle.

Whoever speaks of "mission" speaks of "sending". The Church is *sent* into the world as the "extension" of Christ in the world. "As the Father has sent me, even so I send you" (John 20: 21).

What then is this mission of Christ — what is the cause of God's direct and visible intervention among men — if it is not the redemption of sinful humanity by the means of the Cross? This redemption is fulfilled in this, that by the grace of our Saviour all men are called to become one with him (Romans 6 : 5). Thus it is that the splendours of the life of the Holy Trinity come to dwell in the heart of the redeemed man.

As Bossuet put it: "The Church is Jesus Christ spread abroad and shared." We experience the Church as we experience again and again the rooting out of sin by grace. Is not the first mission of the Church, as far as we are concerned, to give us the Christ — to make us new beings? The more one is aware of the profoundly human torment which is inflicted on us — sometimes like a flash of lightning on the void — a torment which a Sartre or a Kafka knew how to express admirably, if only in terms of the absurd or the despairing — the more one is also aware of what the Church is when godly hope and the light of faith come to heal us and to reorientate our lives.

When we try to see what the Church truly is, the faith brings us back to Pentecost. There Christ, according to his promise, gives to the Apostles the Spirit by whom and in whom they will carry on the very mission of Christ, by the preaching of the truth and by the gift of his grace by the sacramental signs. Undoubtedly God could have done without these visible signs — as he could have accomplished the work of salvation without the Incarnation. Undoubtedly, even in this "economy" of the Incarnation, his grace reaches the souls who are not in sacramental contact, but it is still the case that he calls together by his Word the community "of those who are called" (that is to say, the Church) around his eucharistic presence.

The Church, therefore, has as her mission to supply the divine realities, the very life of God, through the media of visible things : to create a community of which each member is incorporated in its Head by baptism, and is united to him by consuming the consecrated Bread and Wine, thereby taking part, and even an active part, in the unique Sacrifice offered to the Father for the redemption of the world.

Eternal life is fully inaugurated by the Eucharist, though it is hidden under the veil of faith and yet really communicated to men who are still pilgrims in this world.

The Church carries out the mission which she has of bringing the very life of the Holy Trinity into the everyday life of men by means of the hierarchy, which is the instrument chosen by Christ to bear his Word and, under the sacramental signs, to make present the very act of redemption. "Do this in remembrance of me" (Luke 22 : 19). In reality the most important thing of all is the perpetuation in the heart of the Church of the unique Sacrifice

on which the salvation of the world depends. It is that there should be no cessation in the offering to the hungry of the Bread without which you do not have life — without which the Christian cannot fully live by Christ as Christ lives by the Father. All the other functions of the hierarchy are only an extension of its priesthood: its teaching has no purpose other than that of making the divine plan of redemption known to the world, and its apostolic activity has no other end but to open the way by baptism for all men to enter into sacramental life, the truly complete source of the riches of Christ.

Now we understand the primary meaning of the mission of the Church in the world: it is to reunite men in the communion of the life of the Holy Trinity by faith, hope, and love. This communion is realized most intensively in this world in and through the Eucharist, where man receives his God and gives himself to him, and where he communicates with his brothers in a supernatural unity of grace by the brotherhood of Jesus.

We understand also more intensively the importance of Pentecost — the start of that pouring out of the Holy Spirit which moves and fills the Church. The Spirit prepares the Church from afar. He sends the rays of his grace into the heart of the thickest darkness in order to illuminate minds and to dispose them at the appointed time to receive the fullness of the message of the teaching Church. At the same time as the Holy Spirit enlightens the faithful, he penetrates their souls by the sacraments. He fills them with superabundant grace and does not cease to purify them, seeking to raise them higher and to bring them by his own power to the perfection glorified in the Beatitudes.

All the graces given by the Spirit to the world secretly orientate men towards this Eucharistic Centre, the source of all life, and consequently sketch in between them invisibly a supernatural community which is called to expand normally in this world. Undoubtedly there are men who are in the truth of life and in love, and who nevertheless are still “invincibly ignorant” of the true Christ and of the true Church of Christ. And yet the Holy Spirit, the Spirit of Christ, dwells in them. But the bond which unites them still lacks a mysterious perfection. In these “other sheep which are not (yet) of this fold” (John 10: 16), who still belong *bodily* to the non-Catholic religious organizations and who may even be non-Christians, but who are yet *spiritually* within the Church, the Spirit of Christ is already present to orientate them secretly towards the mystery of the Father.

Such is the mission of the Church.

That also is the meaning of her prayer. The Church must always be in labour, in space and time, until the hour of the Parousia, in order to win her essential universality. She must pray each day that the Kingdom of God, which is already in the midst of us, may yet not cease to come. She must

suffer torment in her heart for those who do not yet belong to her ; for those who are secretly separated from her by a personal sin of faithlessness or schism ; for all sinners who have kept the faith but lost love ; for her good members who ought to be better, and for the best who ought to be perfected in holiness ; for the whole creation which awaits its share "in the glorious liberty of the children of God" (Romans 8 : 21).

Without being filled out from within in this way, without this desire for the divine glory which consumes her, without this zeal which is that of Christ and the Apostles, the Church would not be the Church.

But there is more to be said. If the Church is not "from" this world because she belongs to the order of grace ("My kingship is not from the world" — John 18 : 36), she is nevertheless of the world. She is incorporated in the midst of historic time, and consequently has to take account of cultural values which are perpetually evolving. For the spiritual plane on which the Church is situated is in no way separated from the temporal plane. Christianity and the Gospel require to be present on both planes of action without in the least destroying their specificity. This is what Jacques Maritain expresses when he says that the Christian must act on the one hand "in so far as" he is a Christian (*en tant que chrétien*), and on the other hand "as" a Christian (*en chrétien*). "If I turn towards men to speak and act among them, let us say that on the first plane of action, that is on the spiritual plane, I should appear before them in the *capacity of a Christian* (*en tant que chrétien*), and to that extent I involve the Church of Christ ; and on the second plane of activity — the plane of the temporal, I do not act in the capacity of a Christian (*en tant que chrétien*), but I must act as a Christian (*en chrétien*), not involving anything beyond myself — not the Church, but involving myself entirely and not partially or half-heartedly — involving myself who am Christian, who am in the world and work in the world without being of the world, and who, through my faith, my baptism, and my confirmation, even though I be so little, have the vocation to infuse the Christian sap into the world just where I am."<sup>1</sup>

In one word, the Church, who is Christ as it were incorporating humanity, has as her mission to give God to the world and the world to God. She does this first of all on the plane of grace, in the secret dialogue of each man with God, and in the union of prayer and love assembled around the Eucharist. But as it were in addition, she also gives God to the world and the world to God in making something of the divine things shine forth upon the temporal things — in protecting, refining, and strengthening human values — and in giving to the creation and to the work of man in the world a finality and a new meaning which relates them to eternal life.

<sup>1</sup> JACQUES MARITAIN, *Humanisme intégral*, p. 293.

# Missionary Objectives : an Evaluation

ERIC S. FIFE

*Extracts of an article in His (May 1959), magazine of the Inter-Varsity Christian Fellowship in the United States. Mr. Fife is missionary secretary of the IVCF.*

WHEN you ask a missionary what he is trying to accomplish, you will usually get a ready answer.

Yet in many cases we have not thought through our answers. Rather than giving our ultimate, basic objective, we stress secondary objectives. We have often been working so hard at the means that we have substituted them for the end.

Some Christians talk as if the object of foreign missions is to produce literature that equals in quality and quantity the output of Soviet Russia. Others talk as if our goal should be to surpass the cults in their zeal and proselytizing, that we should gain adherents as rapidly as they.

What is the role of the Church in the twentieth century? Is it to build bigger hospitals, develop more effective systems of education, build more powerful radio transmitters, fly more airplanes, penetrate more tribes, reduce more languages to writing?

Each of these goals is good — probably indispensable. But none of them is basic. None by itself constitutes the goal of the Church of Christ today. Yet each one can become an end in itself.

What is the purpose of the Church? If this question had been asked ten years ago, most evangelical Christians would have answered, "To save souls and rescue the perishing". But we have progressed beyond this. Many thoughtful Christians today would reply, "To save souls and build indigenous churches". This is an improvement, but does it adequately summarize the purpose of the Church of Christ?

Assuming for a moment that this is the purpose of the Church in the world, let us test the ministry of Samuel Zwemer by these standards. During Zwemer's forty years in Arabia and Egypt, working among Moslems, there were no more than seven converts. If God's plan for Samuel Zwemer was that he should win souls, his life was largely a failure. If it was to establish indigenous churches, his life was a complete failure.

Some may reply that Zwemer was an exception. Yet Zwemer's experience has been duplicated a thousand times the world over by other missionaries.

To win souls and establish churches is certainly the will of God, and woe to the church or Christian who is careless or indifferent. But important as these are, they are not the basic, ultimate purpose of the Church of Christ.

God has made clear what the purpose of His Church is and He stresses this again and again in His Word. (*Here the article quotes Ephesians 1 : 3-14.*)

First, God has a purpose in the world. The Scriptures say again and again that God has a purpose for the world and no force on earth or in hell

can frustrate or defeat it. "He maketh even the wrath of man to praise Him." We need to grasp the fact that neither the wisdom and power of His adversaries nor the foolishness and weakness of His disciples will prevent the Lord from working out His plan to His eternal glory.

Second, the centre and pivot of God's purpose is Jesus Christ Himself. Any plan or program of the Church in which the organization of man has more prominence than the Person of Christ is alien to the spirit of the New Testament. And the purpose of God will have its final and complete consummation in Christ.

Third, God's purpose involves men. Not merely exceptional men but ordinary men. This is seen in Ephesians 2 where the Apostle Paul describes the character of men whom God has chosen before they came to know Jesus Christ.

Basic to our study of this passage is to see what God's purpose is for the men whom He chooses. It is not to be successful, or popular, nor does it even say that they are to be soul-winners. But God's purpose is that they "should be holy and blameless before him".

Fourth, God's purpose is to result in praise of His glory.

I may be a good missionary doctor but not bring praise to His glory. I may be a fine Christian educator and yet not bring praise to His glory. I can go to extraordinary lengths of sacrifice and self-denial and yet fail to bring praise to His glory. We may double and treble our missionary force and yet not bring praise to His glory.

A man may work for forty years in some obscure corner and as far as the world (the Church, too) counts success, be rated a complete failure. But if he has lived a life that shows the triumph of God over sin, reflecting something of the glory and grace of Jesus Christ, he will have been an outstanding success as far as God is concerned.

We are accustomed to evaluate the success of a business from its balance sheet; a school by its enrollment and academic achievement; a businessman by the wealth and position he acquires. It is natural to use this method of evaluation in the Lord's work. It is natural. That is precisely our trouble. Our judgment is a natural judgment as opposed to a spiritual one. Our evaluation is a natural evaluation. "The natural man receiveth not the things of God."

Paul warns that visible things are temporal and will pass away. Only the invisible things are eternal. But because we are human the visible has a great attraction for us (this is just as real in the Lord's work as in our private lives). The longing to justify ourselves and our work (which is basically pride) constitutes much of the driving power of our "Christian" service.

Failure to understand these basic truths means that we shall never understand the program of God in the world. God's purpose is not mainly the well-being of man, but His glory.

Historically, God has not usually glorified Himself through numbers, but rather through a remnant. His aim is to reveal His glory, and this is accomplished less by quantity than by quality. God is holy. He is seeking to reveal His holiness, but He cannot do so through unholy Christians, however many of them there are. His plan is to destroy sin and to create

a people of righteousness. Ultimately this will be true in completion and perfection. All sin will be destroyed. God's people will not merely see Him but they will be like Him, living in the "new heavens and the new earth which He has promised us, and in which nothing but good shall live" (II Peter 3 : 13).

In the meantime, this is true in degree. God is calling men and women to live holy lives.

It is remarkable and wonderful that God should have chosen us to be laborers in His harvest, that He should have entrusted to you and me the proclamation of His gospel. But what is even more remarkable is that He has chosen us to be His sons, to be holy and blameless before Him in love, to be conformed to the image of Christ, to live to the praise of His glory.

Of course, it is God's will that souls should be saved and woe to me if I am indifferent to my responsibility. I feel the need of praying more and more earnestly that God will use me in the salvation of the lost, but I am conscious that only He can save a soul and that only He knows who is going to be saved. This puts the emphasis more upon what God can do and less upon what I can do.

This means that the test of my Christian service is not how busy I am or how many people I witness to or even how many decisions are registered. (We often fall into the error of suggesting that the supreme purpose of the Church of Christ is to save souls, and that the Lord is glorified thereby. But I have known of men living in immorality who were still used in the salvation of the lost. — All this proves is that the power of God is greater than the sin of man.)

God's purpose is to establish churches, and the fact that so much time and attention are now given to thinking and planning how these churches may become indigenous is one of the healthiest trends in the post-war era. We need to remember, however, that it is possible to establish communities that are self-supporting, self-governing and self-propagating and yet still fail to bring glory to God. The communists have been doing this for years. There is nothing distinctively Christian in indigenous principles *per se*.

It is commonly said that revival is brought about by the intercession of God's people. But I am not altogether convinced of this. I know of some places where Christians have been praying for revival for many years with no apparent results. I believe that there is a great deal of evidence, both in the Scriptures and in history, that the basis of revival is less intercession than it is repentance. The hallmark of genuine revival seems always to be a deep conviction of sin (this seems to be the prerequisite of any true, deep spiritual blessing)...

If the glory of God fills our minds, a sense of our own sinfulness will fill our hearts. This is basic to personal revival and to revival within the Church.

"Ye are a chosen generation... that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (I Peter 2 : 9). The test of our Christianity and missionary service must not be "What am I doing?" "How much am I doing?" or "How successful am I?" but "Am I showing forth the praises of Him who has called me from darkness into His marvelous light?"

# A Mission to the People

THE PENTECOSTAL MOVEMENT IN CHILE

DONALD WILSON

Former General Secretary, SCM of Chile

“JESUS saves, Jesus saves”: above the traffic, the shout of the street, steadily clearer come the words of the hymn. From quite another direction drifts the refrain of another evangelical hymn. Orderly columns of advancing men, women, and children, accompanied by a string instrument or two, move closer, converging upon the large central meeting hall. The bands, six, ten, or twenty come from local preaching points, from city suburbs, a street neighbourhood. They may consist of only youth or of entire congregations, and may number thirty, seventy, one hundred souls. Already their brethren are met in song and exhortation to welcome them. At the hour of preaching over 3,000 may be assembled.

In market place, public plaza, on street corner, in every town and hamlet of Chile God is proclaimed to be at work. “He has changed my life; God cares. He has come into our existence for us, for you.” This is the daily message which the Pentecostal faithful announce to Chile. The speaker may be an unaccompanied soul on a busy intersection or a band of believers who by song, testimony, and story proclaim the Word. The witness is made with or without spectators or listeners in the firm belief that God’s Word is never proclaimed in vain. He will provide an ear.

In this fiftieth year of its life as an independent movement, Pentecostalism is not only *the* Protestant church in Chile — missionary related bodies are by far in the minority numerically — but it is *the* church of the humble and poor of Chile. The traditional church, the Roman Catholic, openly acknowledges this missionary success. The historical origin of Chilean Pentecostalism dates from a difference of opinion within the Methodist Church in regard to the free expression of the Spirit among believers in 1909. Two small related groups emerged at that time. Today the Pentecostal movement in Chile has four main branches. Its growth to comprise actively and sympathetically some fifteen per cent of the population has the character of a national movement, a movement of the people which God has used and blessed. Apart from close fraternal relations maintained with missionaries sent to neighbouring republics, Chilean Pentecostalism has had no formal or close interchange with other world Christian bodies.

## *Why is Pentecostalism so conquering in Chile?*

First, because God has blessed and rewarded its obedience. According to its best understanding, it has proclaimed the Gospel to a land and people where the Good News had become wrapped in tradition and social prestige. Pentecostalism broke like the fresh and primitive Gospel.

It is a movement of the people. It speaks to the poor, the disinherited, the oppressed, the hopeless and long-suffering masses. Pentecostalism presents itself as the new hope and order in a society which anxiously awaits a redeemer. Its message is direct, sincere, reinforced by the personal experience and conviction of each believer. It is proclaimed to me by a man like me who barely knows how to read or write. His language is mine — the tongue of the people. There is no condescension in his manner — rather a courage which causes an illiterate man to dare to speak before the world !

In a land victimized by one of the highest rates of alcoholism in the world with all its consequent effects, the moral regeneration of Pentecostalism has found the approval of even its severest critics. Employers openly state their preference for Evangelical labourers who can be counted on not only on the job but to appear on Monday and after holidays. A new standard of behaviour is here. The world takes account. The importance of this may escape the reader accustomed to a society blessed with a generally approved standard of public responsibility. Here in Latin America it is a revolution.

There is a Pentecostal mysticism which appeals to and meets the need of the Chilean people. It gives a sense of belonging to a movement with a destiny. Through it I belong to humanity, to the new humanity ! History has meaning and I have a part in it. I now belong to the nation. This mysticism of being a part, an important and essential part, finds its centre in an extremely active participation in the life of prayer and association with the local congregation. It is a life of community, colour, and often deep emotional meaning. It establishes a new way and life of discipline for the outcasts of Chilean society. Those who have never mattered before, slaves of social and economic evils, those who before were no people are now the People of God marching to Zion. As they march through the streets singing their song of victory even the upper-class Chilean senses a new thing. Prevented by his pride and prejudices from joining the march, still he cannot escape a momentary longing for what he recognizes has made these new citizens with a destiny from the disinherited "rotos", literally broken men, of Chile.

Since its parting with the Methodist Church and hence with the source of foreign missionary funds, Chilean Pentecostalism has been completely self-financed by the tithe and self-sacrifice of its faithful. Hundreds of churches have been built, pastors paid, and missions sent into every Andean valley in the nation, and of late, also into the neighbouring republics. The movement is wholly national. Its leaders are Chilean. Pentecostalism has thus been free from the exhausting tensions which have beset, for example, foreign-related Protestant mission churches and congregations in Chile. Every Pentecostal member knows that no rich Christian uncle will come to rescue his church or do its job for him. He must be responsible for God's Word.

## *Its methods*

Pentecostalism conceives its mission as one towards the poor. As such, its method is in accord with the mentality, character, and peculiar virtues of the Chilean people.

The Pentecostal "method" is the intimate personal participation of the believer in the life of the movement. This active participation in the church and its worship gives a sense of belonging; without his activity there will be no success or progress. This awakens the Chilean's interest. He must direct. He must be the street missionary. His home must be the centre of witness where he lives. He sees that his leaders are men like himself. There are few pastors to dedicate their full day to the work. The mission of the Church depends upon him and his fellow believers!

In a situation of social chaos and disorder Pentecostalism creates order, decency, and hope. Men are redeemed, families reunited, and within the social and economic limitations of many of the members a new culture emerges. Men not only feel the Spirit but see its fruits in the visible ordering of their lives and of those of their neighbours.

Pentecostal belief in the free expression of the Spirit among its members gives liberty to each believer to express his religious fervour without fear of criticism from his brethren. He does not feel that his new-found faith must be pressed into a traditional mould — a mould often made for a temperament and social class very different from his own.

The movement has made little or no effort, on the whole, to provide Christian institutions, in spite of the obvious need for such among its members. Schools, even those for the training of leaders, have been begun only recently. Social work remains at a very elementary level. These activities have been regarded as of secondary importance or even as detrimental to the main calling of preaching the Gospel to the masses. This attitude is changing, however, and a political consciousness is growing among Pentecostals. There is increasing awareness of the potential weight of their voting power and of how it might be used.

Led by people who are certain that the New Order, to which they have been called and in which they live and rejoice, is breaking into history, people who are ready to sacrifice from the limited means at hand, Pentecostalism is mission — a mission through the Spirit to the people.

THE COVER PICTURE, "Creator of Heaven and Earth", is a detail from a church door at Marienthal, Germany (1950), which illustrates the Apostles' Creed in pictorial emblems, linked by a continuous ribbon. The full door is shown on page 72, and other details on pages 69 and 75. These are reproduced by kind permission of Paulus-Verlag, Recklinghausen, from *Kirchliche Kunst der Gegenwart* by Anton Henze (out of print). A second volume entitled *Neue Kirchliche Kunst* by Anton Henze has been published. 216 illustrated pages, 112 pp. text. DM 49.80.



*Participants in the Course*

# The Bible in Latin America

VALDO GALLAND

WSCF Associate General Secretary

**P**ROTESTANTISM penetrated Latin America through the introduction of the Bible. The mere distribution of the Holy Scriptures — until then unknown to the mass of the people — kindled a spiritual revolution in many hearts, and thus prepared the ground for a new proclamation of the Word and a new Christian community. In the religious conditions of the eighteenth century this distribution of the Bible had a very concrete and immediate effect : every man could then compare the declarations of the official religion with those of the fundamental document of the Christian faith. It must be remembered that, if the Bible quickly became a tool of controversy in Latin America, there were good reasons for this. However, in addition to being a source of controversial argumentation, the Bible has been above all the means by which God has made known his Word, the living Christ. One can hear even today thousands of testimonies to this action of God through the Holy Scriptures.

When thinking about the exact place of the Bible in the work of redemption was formulated in Latin America, several factors were influential, some coming from the outside, others having their roots in Latin America itself. The missionary movement introduced the “modernism vs. fundamentalism” debate. For some the Bible was beyond doubt a book *par excellence*, containing the sum of human wisdom which permits fuller communion with God. For others it was automatically and without any human effort the Word of God. This second position was strengthened by the experience in Latin America of a Bible which spoke very directly and concretely. The first tendency found favourable ground for expansion in those *milieux* influenced by the



*Leaders at the Course :*  
 (back row) Rudolf Obermüller, Esdras Borges  
 Costa, Waldo Cesar, Valdo Galland ; (front row)  
 Mauricio López, Suzanne de Diétrich, John  
 Deschner



*Preparing the daily "newspaper"*

currents of philosophical humanism which had ushered in Latin American political independence. Moreover, each of these positions found an additional *raison d'être* in the very existence of the other. Nevertheless, even when set in opposition to each other, they have always had something in common : in one way or another they both considered the Bible to be basic. Adherents of both have continued unceasingly to give their full support to the Bible societies, to emphasize the importance of the distribution and reading of the Bible, to encourage the faithful to bring their Bibles with them to the church services and to give copies to their friends and neighbours, and to use posters proclaiming the prime importance of the Bible, in brief, to show in a thousand ways their devotion to this fundamental document of the Christian faith.

Nevertheless, as time passed and people holding the two positions worked together, the theological differences became less acute ; then a certain uneasiness made itself felt with the growing realization that the Bible is taken seriously in the wrong way when it is considered either as the Word of God in some automatic fashion or as supreme human wisdom. This feeling was strengthened by all that had been written — and particularly the translation of the books of Suzanne de Diétrich — on the biblical renewal which swept especially the churches of Europe before and during the second world war. But although this biblical renewal has touched some individuals in the Latin American churches, it cannot be said that it has really penetrated the churches themselves. We must therefore recognize that there is still much to be done. Now, in communities where the intellectual level is still low, books are not enough. What is needed above all is men, men with a deep passion for the Bible, possessing all the basic knowledge which will help them to understand the Word of God, and who can communicate to others their passion and their understanding. It was with the desire and hope of producing such people that the WSCF and the Youth Department of the World Council of Churches organized at Campos de Jordao, Brazil, February 6-21, a South American Bible Study Leaders' Training Course.

"The Brazilian SCM made a wise and fine choice in inviting us to one of the coolest spots in the country, about 5,000 feet above sea level. Woods

and gorgeous flowers surrounded the hotel ; there was a lake for swimming and a football field where sensational battles took place between 'Brazil' and the 'Spaniards'." So writes Suzanne de Diétrich, who, even more than the football matches, was undoubtedly the sensation of the Course. About forty participants had the privilege of listening to Suzanne for two weeks. They came from nine South American countries, in response to personal invitations which had been extended to them in consultation with the leaders of their churches. The organizing committee had aimed to secure national delegations as interdenominational as possible. The Chilean delegation is a fine example of the results : the five members were from five different denominations — Baptist, Lutheran, Methodist, Pentecostalist, and Presbyterian.

Because the program of the Course was so ambitious, it was very full. It tried to lay all the foundations (exegetical, biblical, theological, and practical) for a genuine understanding of the Scriptures. Suzanne de Diétrich presented an over-all view of the biblical message, tracing throughout the books of the Bible the concept of "The Community Witnessing to the Covenant God". Professor Rudolf Obermüller of Buenos Aires led the Bible study — in groups and plenary sessions — in such a way that everyone had an opportunity to become familiar with the questions of exegesis and the methods of group study, because these were also "workshop" sessions. John Deschner, who was able to be with us for eight days, dealt with the Bible from the doctrinal point of view. Other sessions were given over to the practical aspects of Bible study (personal study, study in groups, different methods, available material, etc.). All of this went off magnificently under the watchful eye of Mauricio López, and thanks to a profound worship life led with great pastoral ability by Esdras Borges Costa, a perfect layman !

Several participants who, in accepting the invitation to Campos de Jordao, had set themselves the task of evaluating this concrete manifestation of the ecumenical movement, concluded : "We have discovered that the ecumenical movement is primarily interested in Jesus Christ." It is certainly true, as Suzanne de Diétrich has noted, that "the main stress all through the Course was on Jesus Christ, centre of the Bible, centre and goal of history, centre of our lives. In him we found our unity in spite of all theological or ecclesiastical differences. And because he is the Lord of all things, the needs and problems of the great Latin American continent were never out of our minds."

#### *A working group*



For those who may wish to organize similar Courses in their own Movements, we give here the details of the program :

*General title : Understanding and Explaining Holy Scripture*

- I. *The community witnessing to the Covenant God (a general view of the biblical message)*
  - a) The witness concerning "the beginning".
  - b) Israel's call.
  - c) The Sinai Covenant and the two temptations (syncretism and complete withdrawal from the world).
  - d) The struggle of the prophets.
  - e) Expectation of the Kingdom after the exile.
  - f) Jesus, the true witness.
  - g) Jesus establishes a new witnessing community.
  - h) The Church "between the times".
  - i) The witness concerning "the end".
- II. *Questions concerning the Bible (discussion of doctrinal issues)*
  - a) The Bible, Word of God.
  - b) The Bible written by men.
  - c) The authority of the Bible.
  - d) Scripture, tradition, and ecclesiastical authority.
  - e) Relationship of the Old and New Testaments.
- III. *Bible study (of different types of biblical writing)*
  - a) Matthew 5 — in five sessions.
  - b) Psalm 24.
  - c) A page from a prophet — Ezekiel 34 : 11-16a.
  - d) The concept of justice (in the Old and New Testaments) — two sessions.
  - e) A passage from St. Paul — Philippians 3 : 7-14.
  - f) Revelation 12 : 1-9.
- IV. *Seminars on practical aspects of Bible study*
  - a) Personal study of the Bible.
  - b) Bible study in groups.
  - c) How to prepare to lead Bible study.
  - d) The Bible in the life of the Church.
  - e) The work of Bible societies.
  - f) Characteristics of biblical renewal.
- V. *Informative and round-table sessions*
  - a) The WSCF.
  - b) The ecumenical movement.
  - c) The social and political situation of Latin America.
  - d) Recent cultural developments in Latin America.
  - e) Church architecture.

# DO YOU LOVE ME ?'

THE end of each book, film, or drama is decisive. A good closing page can save a mediocre story and a trivial closing scene can spoil a good play. The last scene should, indeed, throw a new light on the whole story, and at the same time open up new visions and perspectives for our life.

This is surely the case with the closing passages of the four Gospels.

Matthew ends his Gospel with a great alternative. After the story of the Resurrection, he records for us the conversation of the Jewish priests with the soldiers who had witnessed the Resurrection. "And when they had assembled with the elders and taken counsel, they gave a sum of money to the soldiers and said, 'Tell people, His disciples came by night and stole him away while we were asleep'." (Matthew 28 : 12-13.) This is one possibility. We can deny the event of the Resurrection and go on living in our religious atheism. The other possibility is shown in the conversation between the risen Lord and his disciples. If we believe, we are immediately given the great mandate to share in Christ's world-wide, historic mission.

"And Jesus came and spoke unto them, saying : 'All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ; teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you always, even unto the end of the world'."

This is, indeed, the decisive alternative we face at the end of this conference : either all we have heard or seen was a lie, and then we can safely remain in our religious atheism — or it is truth, and then we must, from now on, fully share in Christ's life and mission through his Church in the midst of his world.

Mark has quite another end. He, the man of facts, ends his story with the fact of the empty tomb, the only proof we have of Christ's Resurrection. The peculiarity of the end of Mark's Gospel is that he stops in the middle of a sentence (verses 9-20 of the sixteenth chapter of Mark are a later addition). Mark ends with the disciples trembling, being utterly astonished and frustrated, running away from the empty tomb.

This lack of a proper end is very meaningful : the history of salvation goes on. Other events, of this greatest drama ever played, are to come. And we can no more be spectators, but we are on the stage and have to play our role. We cannot go home now (like the disciples of Emmaus) and have, perhaps wonderful, perhaps frustrating remembrances of this conference. Now our time has come to play our role in the life and mission of Christ in and through his Church.

Luke, the "universalist", tells, at the end of his Gospel, the story of the Ascension. "While he blessed them, he parted from them" (Luke 24 : 51). What a glorious final scene ! While Jesus blesses his disciples he ascends into heaven. And his blessing falls not only on the disciples, but on the whole of Palestine, on the whole world. The famous Dutch philosopher Huizinga

<sup>1</sup> A sermon preached by Hans-Ruedi Weber, Secretary of the Department on the Laity of the World Council of Churches, at the closing service of the Rangoon conference.

said a generation ago : "We live in a demonic world, and we do not know it." But Luke told us many centuries ago : "We live in a blessed world — and we may know it !"

This is surely one of the most important things we have seen in this conference : that our world is a blessed world, that it is God's world. But after having spoken so much about what God is doing today in the Asian churches and in the Asian revolution, we are now led to a very *personal* question.

In fact, John ends his Gospel with that one question. "Do you love me ?"

This question is, in the first place, addressed to Peter ; no more the self-conscious Peter who, some days earlier, had said to his Lord : "I will lay down my life for you", and who had then three times denied his Lord. It is a broken Peter who cannot answer, "Of course, I love you." He only answers : "Yes, you know that I love you — you know my weakness. You know that I cannot be sure of my love. But of one thing I am sure : of your love which carries my weak love."

But Jesus asks a second and a third time. It must have been horrible for Peter. Three times he had denied his Lord, now three times he is asked concerning his love. This repeated question is also painful for us. For how often have we denied our Lord ?

Yet, the aim of this question is not to make us ashamed. On the contrary ! This question is essentially a *declaration of love*.

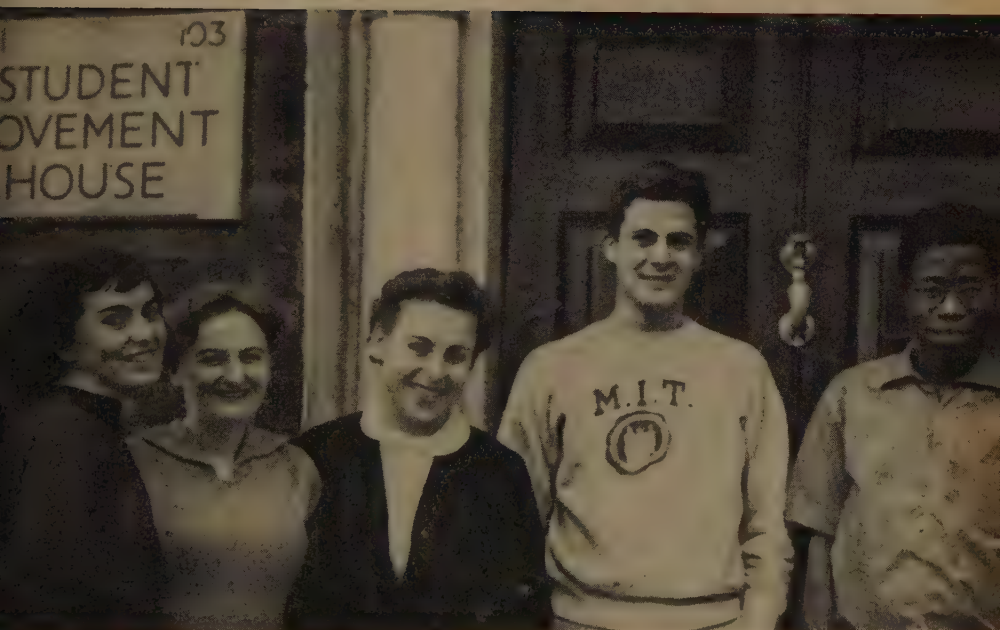
I do not know how many of you have ever made or received a declaration of love. But you all surely know that each declaration of love has a three-fold structure : (i) A revelation, namely : "I love you." (ii) Many promises. (iii) The all-decisive question : "Do *you* love me ?" Each declaration of love is a very great risk. A "no" to the decisive question takes away all meaning from our life. But a "yes" changes our whole life and destiny.

In describing the structure of a declaration of love, we have described the Gospel of John which is indeed God's declaration of love to the world and to us. It begins with that great affirmation in John 3 : 16. It then tells us about God's great promise which he has already begun to fulfil. But then, God does not want to force his love and covenant upon us. He awaits our free answer.

*What will be our answer ?* Shall we say with Peter : "Yes, *thou* knowest that we love thee ?" But then, how can we love our Lord ? Jesus gives a clear indication : "Tend my sheep." This is, in the first place, spoken to Peter. But indirectly this shows us also our way, the way of the apostolic Church. We love Christ if we join in the world-wide pastoral ministry of our Good Shepherd. We love Christ insofar as we join in God's love for the world.

All this is nothing new. But all of us face a new period of life which begins with the Covenant Service at the end of this conference. All of us have had a new glimpse of the vision of what God intends for his world, his Church, and for each of us. And now God awaits our answer to his all-decisive question. He awaits us in the least of our neighbours. Let us begin, therefore, this new period of life as persons who have just received a declaration of love. People who have indeed a "new look in their eyes", and perceive, even in this world, the world to come ; and discern in us and our neighbours the new humanity in Christ.

# STUDENT MOVEMENT HOUSE



Two Russian students and an American with Maureen Metcalf, Sub-Warden of SMH (second from left), and Bola Ige of Nigeria, now Co-Secretary for the SVM Quadrennial in the USA

DONALD MOXON

SCM Overseas Students' Secretary, London

In 1909 an American, Elizabeth Clark, whom Ruth Rouse records as "a firm believer in 'the place of the offer of a cup of tea in the evangelization of the world' ", founded in Geneva a small one-roomed international club as a pioneer centre for Christian work among the very many lonely foreign students there; all foreign women students (men were apparently excluded in accordance with the social conventions of the day) were invited to drop in between lectures and before returning home, in order to enjoy a cup of tea and to meet and talk with others. Here also were held each Sunday meetings on specifically religious topics, and on other days lectures on first aid, language courses, and "everything from Bulgarian Christmas carols to courses on Shakespeare".



*Donald Moxon (centre) talking with students from Sweden and Singapore at SMH*

This *foyer*, as it was called, was of immediate success and was soon filled to capacity. Another, on similar lines, was founded for men, and the idea rapidly spread to universities in other countries. In London in 1914 two *foyers* on the Swiss model (one for men and one for women) were started for the benefit of some three hundred refugee students from Belgium, and so great was their success that the British Movement invited Henry-Louis Henriod, a pioneer of the men's *foyer* in Geneva, to come and help them in this work. It was as a result of Henriod's efforts that the British SC

decided to establish their *foyer* on a permanent basis by founding in 1917 the first Student Movement House in memory of students of all nations who had fallen during the First World War. "The House" (as it has always been affectionately termed) is now over forty-one years old, and although it has only been at its present premises (103 Gower Street, London W.C. 1) since 1939, it has throughout its history been the symbol among vast numbers of overseas and British students of the meaning of reconciliation in a divided world.

But the House in its present form has only had two and one-half years of life. In 1917 there were few places in London where overseas students could meet together informally and "put their feet up"; now there are many such clubs, and in consequence the SCM was led in 1955-56 to restate the distinctive purpose of the House. To participate in the life and work of SMH, then, is to share in an exciting and fascinating experiment, a day-to-day attempt to grapple existentially with the issues which divide men from one another and to come to a new understanding of the whole world, of man's place and responsibility within it, and of the nature of ultimate reality.

The House has two quite distinct facets to its life and work, which are in fact being dovetailed in a most remarkable way. The first is its position as the centre of an international community. Denis Baly said at the British SCM Swanwick conference last year: "If God intends that men should be reconciled to each other, then men must meet, and because they are estranged, they must say first the kind of things that hurt. It is only in a Christian situation that such things can really be said in full knowledge that in saying them we shall make no enemies."

It is with this understanding behind it that the House engages itself in international work. Forming a nucleus for its life is the resident community, which includes at the moment twenty widely different nationalities among its fifteen members, ten of them students; except for the House and SCM staff, these residents are usually enrolled for the whole academic year. The majority are firmly committed to the Christian faith, but the non-Christians always have the most effective contribution to make. On this basis, the House provides for the closest personal international encounter at the heart of its life: residents join on the understanding that they will contribute as fully as they can to make the ideals of the House effective, and the small size of the resident community means that "encounter" is not limited to a slap-happy, superficial get-together, but is a meeting at the deepest levels of experience and understanding. Joining with the residents in the life and program there are now some 170 or so Associated Members from Britain and overseas — students who share the ideals of the House and p

ten shilling membership fee in order to enjoy all the privileges that the House affords. Many more students join in particular activities without becoming Associates.

The program of the House is very largely specifically international in nature. In the spring term this year, for instance, study groups were held on "Christianity and Politics in Africa" (drawing together British and African students, both Christians and non-Christians), on "The Asian Revolution" (with British and Asian students), and on "The Middle East" (providing an opportunity for Arab, Jewish, and Israeli students to discuss their mutual problems). Thirty to thirty-five people took part in the four meetings of the last group, and although one cannot pretend that any of the complex issues which dominate the Middle Eastern scene were solved, yet it is true that both Jews and Arabs welcomed this opportunity of meeting and expressing their points of view. Passions became rather inflamed at two of the meetings, but the last seemed by comparison to offer more positive thinking and a genuine effort to look constructively into the future. It is to be hoped that this kind of encounter will be promoted extensively in the House's future program.

Week-end conferences and special open meetings have also attempted to scrutinize a whole host of problems of international concern. Foremost among these in the spring of 1959 was a day and a half conference under the title "East, West, and the Uncommitted", which was designed to study authoritatively the present position of the 'uncommitted' countries, both internally and in relation to the East-West tension". Over 100 students from almost forty different nationalities attended this gathering, which was addressed by spokesmen from several embassies representing a number of very different viewpoints. The meeting was extremely successful, for while the subject was so broad that no intricate issues could be fully examined, we heard, for example, a Soviet spokesman explaining the Russian approach to underdeveloped countries, a Western reminder of the need to balance one's concern for peace with one's concern for justice, a Nigerian nationalist condemning the tyranny and insidiousness of imperialism, an Indonesian expounding his concern for the development of the distinctive character of each independent and "uncommitted" nation, and a British Christian assessing the most important factors to bear in mind in seeking the best way forward towards a new world order. The conference was so much appreciated by those present that we have planned for the summer term one which will attempt to examine some fundamental ideological issues under the theme, "What is Democracy?".

*A crowded meeting at SMH, April 1959. Subject : "Central Africa"*



The second facet of the life of the House is its position in the centre of the London SCM. London is for most people a vast and impersonal city with little sense of community, and this is true also of the university, for the widely separated colleges have little consciousness of the unity at the university level. Formerly the London SCM was extremely fragmented, branches in separate colleges having little or no opportunity for regular contact. Now, however, the House is helping to overcome this problem as the London SCM is encouraged to play a very large part in forming its program and to regard it as its home. This does not mean that branches no longer find their day-to-day life in the colleges; on the contrary, as they share in the life of SMH, with its constant encounter between Christian and non-Christian and with its wider vision, they are led to see their own ecumenical task more vividly. It is particularly significant that up to the present time large numbers of overseas students coming to Britain as Christians have had such bitter experiences with the irreligion of a supposedly Christian country that many have turned completely against the Christian faith. We believe that through the House some provision has been made for repairing this point of weakness in the student Christian mission. The groups on "Christianity and Politics in Africa" and "The Asian Revolution" are in part an expression of the concern to deal with this problem. Full opportunity for consideration of the essential teaching of the Christian faith has been provided for by a group on "The Life and Mission of the Church", and by a series of talks and discussions under the title, "What Do Christians Believe?". At another level, conferences on Christian vocation, education, and industry, and a joint group for medical and theological students have brought London SCM members together to think about concerns which local branches could not tackle on their own. Morning and evening prayers are held every day for residents and others who wish to attend.

Enough has been said to indicate that the House epitomizes the life and work of the SCM as a whole: it is, as our Warden, Frank Glendenning, has said, a "workshop" for the whole Movement, where new ideas can be tried out and where fundamental questioning and meetings can take place. Here Christian meets non-Christian, architect meets social scientist, communist meets capitalist, technologist meets artist, imperialist meets nationalist, black meets white, East meets West. Here students meet together to think about all that should concern them as students.

As an open community the House is always at the centre of the SCM's evangelistic task. And like the SCM as a whole, its openness and concern for meeting do not lead it to syncretism or "lowest common multiple theology"; rather it stems from a conviction that the Christian mission — as Bishop Lesslie Newbigin puts it — is concerned with the ends of the earth and "looks for the end of all things and for the redemption of the whole world". So it is that the House sees all spheres of human activity as matters for its concern, and welcomes into its fellowship all students who wish to seek out the truth in any sphere of life. Some come in order to debate the truth about Kashmir, some to discuss the responsibilities of the industrialist, some to lambaste imperialistic ideas, some to enquire about Christianity, the Church, Jesus Christ. In the name of him who is the source and ground of all truth, the House bids welcome to them all, for, as Frank Glendenning has written, "if the Church is true to its missionary calling, it gathers around itself a circle of enquirers at every level of understanding and commitment".

Thus the House stands, in the heart of London University, as a living and growing symbol of the Christian understanding of an international student community. In its new form it is still in its infancy, and there are many difficulties confronting it: some groups and meetings fail through lack of support, expansion is curtailed for financial reasons. But the House is a venture of faith, and in its foundation and life and work we believe we can see the handiwork of God.

# New Student Movement in the USA

PARKER ROSSMAN

THERE now seem to be few obstacles remaining to the formation of a new student movement in the United States of America: the United Campus Christian Fellowship. This new movement will probably come officially into being in the summer of 1960.

The term "United" in its name signifies more than the fact that the UCCF begins as a "merger" of the student movements of the following denominations: United Presbyterian Church in the USA, Disciples of Christ, Evangelical United Brethren, and United Church of Christ (Evangelical and Reformed, and Congregational). The new movement aims also to be "uniting", that is, it has as its goal nothing less than a united university Christian movement in the United States. At every level the UCCF intends to keep its doors open for other denominations and other groups to join. The UCCF also hopes that its unity will not be organizational unity alone, but will be a unity *in mission* with many far beyond the number who join together in organizational unity who share concern for Christ's mission to the universities.

The term "Campus Christian" rather than "student" points to the hope that the new movement will not be only an undergraduate student movement, but a movement of faculty and students — of all those persons within the university who may constitute a university Christian community of a new type.

Especially significant is the fact that the UCCF is created particularly *to take the Church seriously*. Believing, as has so often been suggested, that the Church itself is part of the Gospel, the UCCF will at every level (local, regional, national) maintain organizational ties with the Church through its sponsoring denominations. It will be the official student movement of those denominations.

The original student Christian movements in the United States, as in many other countries, were the YMCA and YWCA, which maintain their integrity as lay movements with no official church connections. The "Y" movements are strong and influential and have a vital place at the centre of university Christian life. Yet in the last three decades, as the number of American students has increased from 300,000 to 3,000,000, a wide variety of other movements, many of them denominational, have emerged in the

complex United States university scene. These movements have found a united relationship to the Federation through the National Student Christian Federation (formerly the USCC-SVM-IS). In the past the uniting movements, like others, have given first priority to their own programs, and have had left-over energies for the program and projects developed through the national ecumenical council. The new UCCF has announced that it hopes to give first priority to an ecumenical program and methods of work as developed through the national federation.

In other words, when the ecumenical program reaches an impasse and can go no further because of the inability of some member movements of the national federation to join in united work, the new UCCF will then develop its own ecumenical program to complement and complete the development of a more adequate university Christian movement for the half million students related to the sponsoring denominations. At present perhaps 25,000 students are in some way actively related to uniting movements. It is hoped that the new united movement may develop significant work in hundreds of the 1,800 American colleges where little is done at present.

The new United Campus Christian Fellowship exists at present only on paper, and in the minds and hearts of those who have been planning and negotiating its creation. Already, however, new hopes are stirring within many universities because of the ecumenical commitment of the new movement, one which welcomes the institutional churches as active partners in the university movement enterprise and, seeking to take the Church more seriously, begins by taking the churches seriously.

It is not expected that the difference in philosophy vis-à-vis official church relationships and denominational connections will cause competition between the "Y" and "UCCF" movements in the United States. As the student "Y" movements are finding themselves anew in a revitalization of their close ties with the general "Y" movements, the two types of university movements will find their places within the universities and within the co-operative structure of the National Student Christian Federation. Nevertheless, many eyes will be on the UCCF in the years ahead as a significant experiment which may lead towards a new type of united movement, which does not fear official church relationships, but seeks rather to assume a responsible role within the historic denominations as well as within the universities.

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# LIFE AND MISSION IN NIGERIA

*Students arriving at the conference*

*A report of the conference on "Witnessing to Christ in West Africa Today"*

CHRIS GROVES  
Travelling Secretary, Nigerian SCM

NIGERIA is 800 miles from East to West so it is no wonder that, with students as impecunious as they are, the SCM of Nigeria has in recent years arranged its annual conferences regionally. We had been thinking for two years that a truly national conference should be held, and when our Dahomian neighbours, during the Aburi Leadership Course, taunted us with "What is all this talk about the Eastern Regional Executive and Western Regional Conference, have you no Nigerian SCM?", we came straight back and organized our first All-Nigeria conference in recent years.

## *Unity*

Many people have since testified to the happiness of the experience and also to its value and significance at this time in Nigerian history with federal self-government next year. In his talk on the WSCF, Vincent Ike, who was at Mainau and in Germany in 1954, told us that his key experience in international meetings was sure knowledge that all men are alike under their skins, and the encounters that took place at Onitsha between tribes and parties and sexes and people of different educational standing must have taught many this aspect of the Fatherhood of God, in whom reconciliation is to be found. Several student reports have appreciated the exchange of songs in Nigerian languages and the wide variety of dress to be seen, and

indeed, the encouragement of indigenous music in worship and of the increasingly national dress of the Church, "throwing off the rags of imperialism", as Ogouma put in his letter from Dakar, was a central part of the work of the conference. There were 220 students present from 65 branches, and this was made possible by a fare pool, through which the cost of travel was shared, an unprecedented and very real sacrifice in the cause of unity. Indeed, when the 100 strong Western delegation poured into Onitsha Cathedral for the opening service, unwashed, unfed, and straight from the pontoon ferry which was the last stage of their fifteen-hour journey, one couldn't help feeling this was the beginning of the bridging of the Niger.

We were indeed sorry that none of the other West African SCMs managed to accept our invitation to come, but Ogouma's letter from Dakar University, full of fiery passion for a united West Africa, helped us to remain conscious of our neighbours.

The opening service, conducted fittingly by the Bishop of the Niger in his modern and beautiful cathedral, with its local wrought iron gates and carved doors, was on the theme, "Christ, the Alpha and Omega", and provided both the setting of the conference and an introduction to one strand of the subject matter, which was "Who is Christ?" The second strand tried to analyze the situations in which he is to be presented.

"Who is Christ?" was investigated in the Bible studies leading on to "Meeting Christ in the Bible" and "Hearing his Call". The witness given in these sessions to experience of living encounter with Christ, and to the reality of his call, was truly the Holy Spirit's work. The need for well-educated clergy was underlined by some who told of their call to the ministry, particularly an engineer who now sees his vocation as the interpretation of the Gospel in this technological age, a science teacher who rejected three different opportunities to be trained in Britain in favour of ministerial training in Nigeria, and a clerk who, coming back from Lagos to visit his father, who is a village catechist, was so struck by the peace of his home and its freedom from the fears and anxieties that drove his Lagos friends to the Ifa oracle and the juju stall, that he resolved to preach the Gospel of peace too.

The lecture on "The Call to Witness" was given by the only graduate of University College, Ibadan, so far to be ordained. This he achieved by reading for the B.D. degree externally while teaching after graduating in Arts. The Rev. G. Otubelu's clear exposition of *marturia* in the New Testament, as the testifying to known facts, and his stress on the necessity of a unity of witness in life and word, raised our hopes of finding Nigerian theologians at last!

### *The clash of cultures*

The problems of Christianity and culture, national sovereignty and culture, and the break-away from cultural imperialism were all raised during the conference. In answer to the question, "What is to be the language of a Nigerian literature?", it was agreed that though vernacular literature must clearly be encouraged, English must be used to interpret Nigeria to the world, but that real originality and faithfulness to the Nigerian situation and back-

ground must be achieved. One leader defined the aim of education as "influencing society and individuals, the conservation of culture and acting as an instrument of social change". The need for the conservation of our cultural heritage was stressed by one speaker who begged us to record folk music before it was lost, and in a session in which he illustrated the nature of African music on, of all unlikely instruments, a harmonium, introduced a local church choir which thrilled us all with Ibo hymns. The almost untouched field of the use of Nigerian plastic arts, traditionally motivated in worship, in the adornment of churches, was thoroughly explored.

An attempt was also made to discover what Christian marriage means in Africa and to cut a pathway through the tangled jungle of local and Western marriage customs. Interest was, as usual, intense, and the speaker was cheered for advocating inter-racial marriage, but booed (rather politely) for suggesting that love involved giving all that one possessed to the beloved ! An interesting postscript was provided by a play portraying the agonies of trying to obey one's parents and yet to be true to one's beloved, for better or worse.

### *Life in the SCM*

In an attempt to give the delegates practical help in the running of branches an exchange session was held in which different branches told about some successful project. We heard of the Easter Retreat for Leaders in Ibadan and their joint service for the Universal Day of Prayer. The university branch described their eight-day mission to the Ijebu-Ode area, entitled "The truth shall make you free", which included the presentation of Henri Ghéon's play, "The Way of the Cross". They spoke too of their twenty study group topics and the prayer healing group. Nigerian College, Ibadan, told us

*Chris Groves with members of a study group of the Nigerian SCM*



about the village church they have resuscitated and run, and their magazine, *Student Witness*. Gbongan Grammar School explained how they had helped to convert five Moslems ("we sat next to them at meals and some of them were very stubborn"). Christ's School, Ado Ekiti, told us of their village health scheme, involving the introduction and digging of latrines, and Hope Wadell Institute said what fun it was teaching your grandmother to read ! St. Mark's College, Awka, sent an expedition to Nsukka to start a new branch, and Government Teacher Training College, Ibadan, sent delegates to an international work camp in Ghana. Mbawsi TTC was investigating all the churches and sects in town in the cause of church unity ; the Lagos schools branch told us how to collect £120 in a joint Federation Week effort, and the work of the Senior Friends' group which meets fortnightly in Sagamu was described. Altogether much encouraging information was forthcoming, and though I have noticed a tendency to go home and say "We were commended for this", instead of "Shall we try to copy that ?", seeds must have been sown.

### *Call to action*

The conference hymn was *Rise up, O men of God !*, and the calls to action were indeed many and powerful. We were called upon as Christians to exercise fully our privileges and duties as electors, and to fight for social justice and to care for people in whatever power bloc we may find ourselves ; writers and musicians were called to serve the Church ; and under it all was the call to holiness and to the way of our Lord. In the National General Meeting a specially dedicated group within the SCM was constituted into the Student Church Service Reserve. Members may join by signing a declaration that they will endeavour to find God's will for themselves in full- or part-time service of the Church, wherever he may send them. They also undertake to prepare while in college by undertaking a voluntary course of theological studies for a lay reader's or local preacher's certificate.

And so the All-Nigeria Conference ended, and in the words of the summary lecture entitled "The missionary obedience of the Church today":

Can anyone leave doubting that all are called to serve and witness in their own capacity ?

Can anyone leave thinking that God fears the world and that his people should withdraw from it ?

Can anyone leave thinking that Christ is not alive and calling people now ?

Can anyone leave thinking that Christianity is only for simple people ?

Can anyone leave thinking that he can witness in his words and not in his ways ?

Can anyone leave full of arrogance because of his wealth, his education, his tribe, his sex, or his race ?

Can anyone leave thinking that things European are necessarily more Christian than things Nigerian ?

Can anyone leave thinking he is good enough to witness to his Lord ?

In all these things we are more than conquerors through him that loved us.

# SCM in the Bulawayo District of Southern Rhodesia

E. C. BURKE

WE are very young here in the Federation (that is, the Federation of the Rhodesias and Nyasaland, as distinct from the World's Student Christian Federation, a coincidence of terms which causes some confusion and much explanation locally). The few groups in existence in 1956 were given a new encouragement and vision when Valdo Galland visited us, and a co-ordinating committee was formed to assist existing groups and to attempt to form more.

There are four groups actively alive at the moment, all of them in the Bulawayo district and all of them in African educational institutions, the members being teachers, teachers-in-training, and secondary school pupils. In one of the four, the SCM is a recognized school activity, and all the senior pupils are expected to participate. In all four, Bible study is the core of their meetings, and one of the tasks of the committee is to circulate suitable material, which is earnestly and conscientiously used. But they are by no means content merely to study and talk; they make a practical contribution to the life of the community. In one school, SCM members volunteered to assist with plastering and whitewashing school buildings. They also undertook to visit and help a neighbour who was blind (an all-too-common affliction in these parts). Some ingenious methods have been thought up, too, for raising funds for local and international SCM work. This same school devoted precious leisure hours to doing odd gardening, wood-chopping, and domestic work, giving the slender wages obtained to the SCM. Others held sales of second-hand books and obtained a small profit.

Probably the most rewarding activity among us so far, both for propaganda purposes and for our own spiritual nourishment, has been the conferences which have become annual affairs. The first, an experiment which fully justified itself, was held at Hope Fountain Mission in 1956. Those who attended discovered not only the joy of living, studying, and worshipping on a common level, but also the fun of doing domestic chores together. This conference prepared the way for a weekend of fellowship in 1957 in Mtshede School in a Bulawayo African township, and for the most recent one, at Hillside Rest House. Conditions at Hillside were ideal. The thatched house, set in the quiet of kopjes overlooking a green valley, was built to accommodate missionaries and Christian workers who needed rest and refreshment. *We* found these things there, too. Domestic arrangements were easy, and for the first time, all the conference members lived and slept under one roof.

African members were in the majority, but the few Europeans who attended, including leaders and students, proved that there is no race barrier in Christ.

Perhaps an outline of the program we followed at this conference would help to give a clearer picture of our activities in general. First of all, the place of meeting has to be carefully chosen, as distances here are so great. Although Bulawayo is our centre, the groups are twelve, thirty, fifty, and sixty miles away. The only method of covering these miles, for our African members, is the haphazard African bus, the slow local train, if it happens to run on the day appointed, and if a station is near, or the humble, ubiquitous bicycle. Time, too, is a more important factor in Africa these days than it used to be, for the conference had usually to be fitted into a weekend, before our members scatter (literally) far and wide on vacation.

The members begin to gather on the Friday afternoon or evening, when they get to know each other, display their names for easy recognition, and have their first experience of worship and praise together. The conference begins in real earnest on Saturday morning, with breakfast at 7 : 30, followed by morning prayers and a quiet period when each one studies and prepares in private. In contrast, the next section of time is given over to the hilarious job of preparing vegetables and doing domestic chores, one of the lighter sides of the conference, with inexperienced hands applying a menacing-looking knife to a pumpkin, and wise professors wiping tea-cups. Bible study circles get down to searching and enquiring just before ten o'clock ; then, after a break for refreshment, the leader gives his morning talk, followed by long and earnest discussion.

After the mid-day meal, time is set aside for recreation before tea, and then comes a session for the discussion of practical matters of our SCM organization and local problems.

The evening is enriched by hearty singing from *Cantate Domino*, a great experience, for the international hymnbook brings home to us all that we are praising the same God in company with many others of different tongues and nations. Then follows a quiet time preceding the evening address, and the inevitable discussion that threatens to make bed-time a remote prospect. The quiet fellowship of evening prayers, conducted by a member of conference, concludes a full and enriching day.

In all these conferences we have been most fortunate in our leaders, some, local clergymen, some, members of the new university staff where there are a number of keen SCM-ers. We are already looking forward to our 1959 conference, which, we hope, will be planned so that our new WSCF Africa Secretary, Miss Castrén, can be with us.

As yet we have not been able to do much outside the Bulawayo area, or among European students. Until a few years ago, there was no suitable sphere of labour there. In the schools, where junior SCM groups might have been formed, the Student Christian Association, which came to us from South Africa, was already established. We respected their work and continue in cordial relationship with them. Now there are two obvious places where the SCM should operate. One is the young University of Rhodesia and Nya-

saland in Salisbury, and the other is the Teachers' Training College near Bulawayo. In both these places, leading members of staff are sympathetic and even keen, and we hope that, with the appointment of Miss Castrén, the work will develop. Strong SCM groups in these places would be a great advantage in confirming the inter-racial aspect of the SCM, perhaps one of the greatest contributions it can make in this land.

One of the doors on which we have knocked very persistently has not yet opened to us. We had hoped to get a group going among the African teachers in the Bulawayo townships. These men and women have been trained in Christian schools and colleges, but many of them have lost touch with the Christian Gospel and, unless we can interest and hold them, may easily turn to doctrines that promise quicker returns. Pray with us and for us that we may be shown what to do and where to do it.

Little "local colour" has infiltrated into this brief picture of a young and struggling SCM fellowship, for our activities are necessarily very similar to those of groups in other lands. This similarity is part of our very oneness. At the same time, however, our very weakness, numerical and spiritual, is enhanced by the setting in which it appears — the vastness of this Africa, its rapid reaching out towards what it fancies is European civilization, and the racial problems and turmoil involved. We hope we are making some contribution, however minute, to the future, for we are not forgetful of the grain of mustard seed.

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# The SCM in Puerto Rico



MARTIN CASTRO, JR.

President of the Puerto Rico SCM in 1958

1959 is pictured here as a year of hope for peace and love throughout the world. All eyes are fixed on man-made satellites watching us from outer space. All countries are bending their efforts on sending rockets further into outer space; but how many are making any effort to explore beyond the universe? How many are interested in getting closer to God? It is the job of Federation Movements all over the world to remind our political leaders of this important fact, and this is the specific aim of the *Federación de Colegiales Cristianos*, or Federation of Christian College Students, as the SCM in Puerto Rico is known, and which we shall refer to as FCC.

The island of Puerto Rico is a tiny spot in the Caribbean Sea bounded on the north by the Atlantic Ocean. Although the smallest of the Greater Antilles, it is the greatest in power and dynamism. At present a territory of the United States, it sets the pace for many nearby and also distant countries.

Until 1944 Christian college students in Puerto Rico were organized locally in each of the three colleges and universities existing at that time: the University of Puerto Rico, the College of Agriculture and Mechanic Arts, and the Polytechnic Institute. In 1945, the leaders of these groups planned a joint meeting, which was held in April 1946 with a large attendance from the three colleges. This marked the birth of the FCC in Puerto Rico. In January 1947 a second congress was held, and a delegate appointed to the World Conferences at Oslo and Lundberg. The following years saw the addition of two new members: the students of the Evangelical Seminary and the Nursing School of the Presbyterian Hospital. In 1950 our Federation was officially accepted as a member of the World's Student Christian Federation. Since then the FCC has acquired a more international outlook, and at present the group is known in many countries. Delegations have been sent to many WSCF conferences and to work camps around the world. Two of our leaders, together with the General Secretary, represented us at the last meeting of the WSCF General Committee in Germany, and Samuel Silva was elected to and remains a member of the Federation Executive Committee.

The FCC in Puerto Rico holds two great annual meetings, one in December and the other in March. Both bring together a considerable number of students from our six branches covering most of the island. (The sixth and most recent branch is the one at the School of Medicine.)

The March retreat, as it is commonly known, is a strictly inspirational week-end meeting, under the guidance of ministers from several denominations. The December meeting is actually a five-day congress, with prayer, preaching, lectures, Bible study and the election of our Executive Committee for the coming year. The activities for the rest of the year are organized locally by each branch.

The University of Puerto Rico is the largest of our centres of higher learning. It is located in San Juan, the capital, and has close to 14,000 students. The FCC group there meets twice a week, once for prayer and once for Bible study, and every month a public lecture is given on the campus with the cooperation of distinguished leaders in the arts, science, and politics. This year the *Fraternidad*, as they call themselves, has started a residence for young men, which is actually the nucleus of the organization.

Over 200 miles away, on the western coast, future engineers and agronomists are engaged in the service of our Lord through the activities of their Association of Evangelical Students. A five-year-old men's residence is the centre of this movement, which serves constantly by regular prayer meetings, Bible study, a small library, personal loans to needy students, and in other ways.

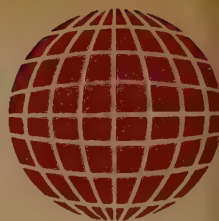
The work of these two groups during the past few years deserves special recognition as neither of them has had the assistance of a permanent chaplain.

Community service has inspired the *Fraternidad* at the Interamerican University further west. The nearby rural areas will never forget the sight of a group of young men and women acquiring and repairing a small house as a gift to an old lady, or the daily ration of milk they provided for another person. During the weekends they spread through the countryside in groups, preaching the Gospel and singing hymns, for most of them are talented singers who belong to musical groups in the university. A faculty of Christian professors and ministers serves their spiritual needs.

In the north we find the very active group of nurses at the Nursing School of the Presbyterian Hospital. At our last Congress, these dynamic girls impressed everybody with their annual report of Christian service and love. They visited institutions of all kinds — hospitals, clinics, etc. — leaving everywhere their warmth and affection. The branches at the Evangelical Seminary and the School of Medicine often join the nurses for interesting programs.

With the guidance of our leaders, the work of the General Secretaries and our Executive Committee, the activity of our six dynamic branches, and the assistance of the WSCF, through correspondence and visits of leaders like Mauricio López, we hope to fulfil our duty as Christians by constantly pointing the world towards God who far transcends the finite universe of moons and planets. Let us all pray for the success of our efforts.

A prayer of love and good will from the Puerto Rican SCM to all our brothers and sisters in Student Christian Movements all over the world !



## INDIA

"The Christian Medical Worker in the Life and Mission of the Church" was the theme of a conference sponsored recently by the SCM of India. The meeting was born of the desire of several medical students to study more deeply two problems which confront them in the work they have been called to do : the wide gap which exists between the medical worker and the Church, and the nature of the part they are to play in the Church's ministry of healing, if healing is taken in its truest sense, involving not mere physical healing but, more important, the reconciliation of man with God, and all this in a situation where the majority of people are non-Christian. These problems confront not only those who work in government hospitals but also those in mission institutions.

The conference stressed particularly that people must be Christians first and then doctors or nurses. So the program began by considering what we already know about God, and about man, and about the relationship between them, in addresses on "God and Man" and "What God Has Done in Christ", and Bible studies on "God: King and Father", "Man: Son and Sinner", and "The Saviour". A new method of Bible study was used in which the basic aim of the groups was to prepare a Bible study outline, consisting of instruction and questions which would guide those using it to the most important points in the passage. Basic information on the subject for the day's study was given in plenary sessions preceding the groups. One participant commented: "The new method of study proved very successful for it provoked much more

thought than the normal method would have done."

Other addresses, symposiums, and workshops dealt with such varied subjects as "Medicine, Church and State", "Health Needs of India, Pakistan, and Ceylon", spiritual healing, the problem of population control, and "The Mission of the Church and the Christian Hospital". The closing address was on "The Call to the Christian Medical Worker" and as one medical student expressed it, "This talk enabled us to put into proper place all that we had been considering before. The call could be expressed in just two words: 'Follow me' ... Primarily it is a call to offer ourselves to God. Our calling to service in the ministry of healing is only the specialized call we receive within the Body of the Church."

The findings of the conference were summed up as :

1. Drugs and surgery are not enough. Professional efficiency is essential but not enough.
2. Medical workers have a share in the total community of healing — the Church.
3. Those who are not Christians are also used of God in his ministry of healing.
4. Medical workers share in the calling of the whole Church to declare the forgiveness of sins, which is the central act of God's ministry of healing.

The conference closed with the following prayer of dedication and submission :

*I am no longer my own, but thine.  
Put me to what thou wilt, rank me with  
whom thou wilt ; put me to doing, put  
me to suffering ; let me be employed for  
thee or laid aside for thee, exalted for  
thee or brought low for thee ; let me be*

*full, let me be empty ; let me have all things, let me have nothing ; I freely and heartily yield all things to thy pleasure and disposal.*

*And now, O glorious and blessed God, Father, Son, and Holy Spirit, thou art mine, and I am thine. So be it. And the covenant which I have made on earth, let it be ratified in heaven. Amen.*

Based on a report in *Aikya*,  
Indian SCM periodical.

## FINLAND

*Extract of a letter from Heikki Kirkinen, member of the WSCF Executive Committee :*

I am glad to tell you that the Orthodox Student Association of Finland has been making progress this year. We now have 216 members. Last autumn we organized for the first time regular public lectures on Orthodox matters, under the title, "Orthodox Culture". We have continued lectures every academic term. The themes have touched Orthodox hymnography, Christian anthropology, and church history. Next autumn the general title will be "Church and Society", related to some of the themes in our common Life and Mission program, which we have also discussed in several meetings. We publish a small bulletin, *Logos*. The economic problem has been the most difficult, but now we have hopes of getting next year regular support from our church.

I can say that the Life and Mission of the Church program has inspired us in many ways in our work, and we hope to be able to send one or two of our students to the World Teaching Conference in Strasbourg next year.

We shall have our ecumenical student conference in Hämeenlinna, May 28-31, together with the Lutheran SCM. We hope to have a good conference on the central theme, "The Bible".

## "CHRISTIAN WEEK"

### AT THE UNIVERSITY OF GENEVA

This year the University of Geneva commemorates the fourth centenary of its foundation by Calvin. The Christian

students, the Protestant Chaplaincy, and the SCM had, therefore, a special reason for celebrating this anniversary, but the nature of these celebrations raised several kinds of problem : should they concentrate on what happened four hundred years ago and try to rediscover as accurately as possible what the famous Reformer looked like—or should they instead follow his own example and deal with contemporary problems, including political and social as well as spiritual questions ?

As will appear, we decided on the second solution, and we organized in April a "Christian Week" on the theme : "Where is Switzerland going ?"

The question may seem silly and the problem non-existent. And yet... will Switzerland have something worthwhile to contribute in tomorrow's world, politically, socially, and spiritually ? Are not some serious decisions about to be taken without us—and what is worse, without our knowledge ? May not our quiet Swiss self-assurance appear to be pernicious in the extreme ? May it not, after all, be only a reflection of our lack of faith, fervour, and obedience ? We put these complex questions to specialists who were eminent representatives of the political thought of the trade unions and the Reformed Church.

Professor Jacques Freymond, Director of the University Institute for Advanced International Studies, reminded us that history does not stop at our frontiers—which means that we cannot any longer permit ourselves the luxury of living withdrawn within ourselves in colossal ignorance of the world's problems. On pain of death we cannot allow Europe to be built without us. But we are compelled to recognize that the influence of Europe, and particularly that of Switzerland, is going to diminish, and that we are all living in a state of suspension, powerless in face of the division of the world into two opposing blocs, and in face of the continually more imperative demands of the coloured peoples who express the eternal protest of the "have-nots" against the "haves".

What shall we do then? Economics and politics, as well as the university, must provide the answer. At all costs — that is, at the cost of our lives — we must become capable men — men who are prepared to pay the price in their own lives. On the level of culture and economics, dilettantism is no longer permissible. Cosiness must be banished and the sense of adventure must be recovered. At a time when free “democratic” access to the university is emphasized, we must not forget that no one has a right to enter the university. Only those who are really keen on their work may claim the privilege — the others are only dangerous parasites.

M. Adolphe Graedel, a member of parliament and central secretary of the Swiss Federation of Metalworkers and Clockmakers, dealt with the social aspects of the question. He drew attention to the increasing overlap between manual workers and intellectuals in contemporary society. Here is something new and most significant: possibly it might help to reduce the differences between classes which still exist in spite of what some optimists think.

The discussion which followed showed how desirable, and indeed necessary, contact between students and trade

unionists is, and how much we have to receive from one another. Now is the time for students to respond to the workers’ appeal by entering into conversation with them. Our job is to strip ourselves as much as possible, to simplify ourselves to the limit, in order to reveal a new attitude of mind without paternalism or false modesty. And we are sure that the experience will be fruitful if this essential condition is fulfilled.

Pastor Balmer, the president of the Federation of men’s groups in the Jura region, said forcefully that Christians no longer have any respite. Our respite is ended, not because the times are specially evil, but because God is speaking here and now. He said we should be afraid to return to Christianity through fear — in the hope of saving the last vestige of our Western civilization from mounting disorder — for the glory of God is not at man’s disposal. The events of this century should be signs for us — neither less nor more — and increase the urgency of our return to God. Our reconciliation to God cannot take place without reconciliation with men. Separation between Christians, social classes, and nations is the great problem of our age; and if the separation is a result of our sin, it is also certain that

*Leaders of the Geneva SCM at work*



our reconciliation with God gets rid of our sin, which will put an end to all our divisions.

Professor d'Espine, president of the Swiss Federation of Protestant Churches, had been asked to speak on the difficult subject of ecumenism. He showed the scandal of a disunited Christendom before the world, and how far unity must be sought for ardently in the struggle against the post-Christian paganism which flourishes in our Western world. In Switzerland itself this means more relationships with the dissenting groups on the one hand, and with Roman Catholics on the other. For Europe in general it means developing the spirit of inter-church aid in the service of the younger churches.

Our conclusion was that the problems which were tackled in the course of this "University Week" are not limited to Switzerland. The choice of one country was an excuse, and indeed a necessary excuse, for seeking general solutions starting from a particular problem. In expressing the fundamental present-day reality of the work achieved by Jesus Christ and its bearing upon all the levels of our activity, we were faithful to the Reformation.

The central theme turned out to be "reconciliation". According to the level of the questions under discussion, political, social, or "churchly", the means of reconciliation will be different; but we must always remember the indispensable value of individual witness, for it is very often in the most ordinary things of our daily life that the extraordinary work of God is accomplished.

GILBERT RIST.

## KOREA

*Extract from a letter to the WSCF office from the Rev. Peter van Lierop.*

I am writing this letter to keep you informed as to developments here in Korea with regard to the Korea Student Christian Movement.

During the winter vacation (a six-week session in all schools due to the lack of fuel), we had two worthwhile meetings. The first was held January 24, for leaders of the KSCM who had graduated from college and were working. The purpose of this meeting was an informal gathering of these KSCM alumni with the present leaders of KSCM for discussion and fellowship, the renewal of past acquaintances, and the maintenance of contact with them as well as keeping them abreast with what is going on in the KSCM. It was thought to be of mutual benefit to discuss what had been done in the past, and then to consider what can be done in the present and future life of the KSCM. It was a fine meeting and was enjoyed by all.

The second significant meeting, held on February 24, was to give presidents of the various KSCM groups in Seoul an opportunity to discuss the present situation of their groups and to plan for the future. Some twenty-five attended this meeting, and all felt that it was most successful. Each president related briefly what was being done in his group, and then the reports were evaluated and future plans and procedure discussed. The group unanimously approved the idea of the United Student Movement, to be called the Korea Student Christian Council, made up of YM and YW and SCM groups; in fact, they showed great interest and enthusiasm for the idea.

The KSCM is presently printing a bi-monthly magazine with news and articles of interest and help to the groups. We are also preparing background materials for Bible study groups with the hope that each group will initiate such a program. We are using materials from a variety of sources, including the USCC, hoping that these may stimulate thinking and action in the Christian faith and witness on the campus.

We are hoping and planning to visit a student group each week to encourage them in their work and also to develop other groups where there are none.

## DENMARK

The Danish SCM issues every month an attractive mimeographed program, in English, inviting foreign students — "whether you call yourself Christian or not" — to participate in all its activities. A special student service with sermon and the participation of the SCM choir is held in Trinitatis Church once a month, with an open house evening following. A tea party is held at the student home every Sunday evening, and the announcement also says that "our student home is open to all foreign and Danish students. Danish newspapers, Danish and foreign magazines, radio, and a tea-kitchen — all are free for your use." An open house weekend is arranged once a month at the conference centre seventeen kilometres from Copenhagen at very reasonable prices — students are asked to bring only a sleeping bag and sandwiches for Saturday evening!

The announcement concludes: "These are possibilities for meeting Danish and foreign students. We hope to see you."

## WUS

Students and teachers from eight Southeast Asian countries recently participated in a special three-week workshop conference on "Cooperative and Self-help Techniques in the University Community", held in Madras, India. The workshop, the first of its kind to take place in Asia, was sponsored by World University Service and was attended by some fifty participants from Ceylon, India, Indonesia, Malaya, Pakistan, the Philippines, Thailand, and Vietnam.

With the rapid growth of the student population in Southeast Asia during recent years, it has become increasingly difficult for universities to meet the many urgent problems of students in such areas as housing, health, and economic welfare. It is felt that student cooperative enterprises, which would be

operated on a self-help basis and would require a minimal financial investment, could help to meet these needs in a practical and effective manner. The workshop, in addition to stimulating an awareness and enthusiasm for such programs among the participants, provided technical training in the methods of establishing various kinds of student cooperatives.

Working in four main study groups, participants prepared outlines for the formation of student-administered cooperatives such as hostels, student centres, canteens and cafeterias, stationery and bookshops, grant and loan funds, lending libraries, employment bureaux, and housing agencies.

Those chosen by their National WUS Committees to attend the workshop prepared for the meeting by studying documentation and working papers describing cooperatives and familiarizing themselves with the problems of their own university communities and any cooperative or self-help action undertaken in their own countries. Following their return, they will establish model cooperative projects in accordance with workshop recommendations and propagate the knowledge and experience gained by organizing national and regional workshops of a similar nature.

WUS has set aside a sum of SF. 25,000 (\$3,490) in its 1959 budget to assist pilot cooperative projects growing out of the conference, and Unesco has made a grant of SF. 4,300 available for the publication of the workshop report and the preparation of monographs. A number of local and national committees have already made plans to follow up the meeting. The Philippines WUS Committee hopes to hold a national workshop within the next few months. Cooperative canteens at hostels and student centres are to be initiated by several local committees and student unions in India, Vietnam, Pakistan, and Indonesia. The newly-established local WUS group at Nagpur University is in the process of beginning a cooperative hostel.

# PRAY ONE FOR ANOTHER

## LET US PRAY FOR THE UNITY OF THE CHURCH

*That all who profess and call themselves Christians may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.*

For all who profess and call themselves Christians :

- for our own churches and all others related to the ecumenical movement, and for all Student Christian Movements, and for the WSCF ;
- for all other churches and Christian groups who through misunderstanding or for reasons of conscience do not take part in ecumenical organizations ;
- for the Church of Rome and all her members throughout the world, with their renewed concern for unity ;
- for all false prophets and heretical sects, who claim the name of Christ, yet whom the majority of Christians consider to be in serious error themselves and a danger to others, who in many cases also maintain a part of God's truth that we have neglected ;
- for isolated Christian individuals unwilling or unable to associate themselves with existing congregations and traditional confessions of faith ;
- for the Church which is in the presence of God, "so great a cloud of witnesses" of every race and every age and every nation, the Chosen of the Lord.

That they may be led into the way of truth :

O Gracious Father, we humbly beseech thee for thy holy Catholic Church ; that thou wouldst be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it ; where it is in error, direct it ; where in anything it is amiss, reform it. Where it is right, establish it ; where it is in want, provide for it ; where it is divided, reunite it ; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. Amen.

That they may hold the faith in unity of spirit :

O Lord Jesus Christ, who didst pray for thy disciples that they might be one, even as thou art one with the Father : draw us to thyself, that in common love and obedience to thee we may be united to one another, in the fellowship of the one Spirit, that the world may believe that thou art Lord, to the glory of God the Father. Amen.

In the bond of peace :

O Son of God, who by thy loving hands stretched forth upon the cross doth bless us with thy peace, preserve thy Church from prejudice and fear, and grant us such assurance of thy love that contentiousness and strife may die in us and reconciliation grow towards all mankind. Amen.

And in righteousness of life :

Grant, we beseech thee, O Christ, that as we all share in one life, being members of thy body, so we may all use thy gifts for the perfecting of the saints, unto the work of ministering, unto the building up of thy body, till we attain unto the unity of the faith, and of the knowledge of thee, unto a full-grown man, unto the measure of the stature of thy fullness, to whom be all praise and glory now and forevermore. Amen.

*Elizabeth Adler*, after a month in Great Britain, has returned to Geneva, and will remain here until the end of June, when she will go with the rest of the staff to Berlin for the Federation Executive Committee. During the summer she will go to the International Student Conference at Castle Mainau, Germany, to Vienna, and to the European Teacher Training Colleges Conference and the Federation Consultation in Bath, England.

*Ken Shiozaki*, after a period of vacation, will remain in the office, take part in the Executive Committee, attend the Mainau Conference, and represent the Federation in some of the World Council of Churches meetings in Spital, Austria.

*Charles Long* will remain in Geneva until the end of June except for a brief visit to London. After the Executive Committee he will have vacation, and then take part in the Theological Students' Course at the Ecumenical Institute, Bossey, Switzerland.

*Mauricio López* will visit Portugal and Spain on his way to Europe from Latin America, and will then remain in the office until the Executive Committee. He will return to Jamaica for the Caribbean area Theological Students' Conference, July 16-25, and then visit Cuba, Dominican Republic, Puerto Rico, Surinam, Venezuela, Colombia, and Peru on his way back to Argentina.

*Frank Engel*, after a three-month visit to the Philippines, Japan, and Korea, will attend the Executive Committee meeting, and then remain in the office in Geneva for about a month before returning to Australia via Southeast Asia. While in Europe he will attend one of the Swanwick conferences of the British SCM.

*Bob Bates*, after visiting South Vietnam and Malaya, will take part in the Assembly of the East Asian Christian Conference in Kuala Lumpur, Malaya, and the Indian SCM Summer College on the Life and Mission of the Church in Nasrapur, before returning to Colombo.

*Ed Dirks*, after returning from his Latin American tour, will teach at Yale Divinity School until the vacation, and take part during the summer in several meetings in the United States, Brazil, and at the Ecumenical Institute, Bossey, Switzerland.

*Frank Glendenning* will be working in Student Movement House until the summer. After the Executive Committee he will attend meetings of the West German SBK (High School Movement) and the Dutch SCM in Schools, and then the conference and consultation on Teacher Training Colleges in Bath, England.

*Valdo Gulland*, on his return from a three-month tour of South and North America, will remain in the office until the summer. After the Executive Committee he will take part in the World Council of Churches International Conference on Rapid Social Change in Salonika, Greece. At this time he will also prepare for the Federation General Committee to be held in Greece in 1960.

*Philippe Maury*, after the Executive Committee, will represent the Federation at the Executive Committee of the World Alliance of YMCAs and at the various meetings of the World Council of Churches in Spital, Austria.

*Inga-Brita Castrén* will join the staff on September 1, and begin her work by taking part in the Assembly of the United Student Christian Council in the USA, which will at that time become the National Student Christian Federation, and by attending a meeting of the Council of the World YWCA in Mexico. We welcome her to the staff, and extend to her our warmest good wishes for this her first Federation trip and for her subsequent work in Africa.